
THE LITERARY FOCUS.

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"Stilus optimus, et praestantissimus dicendi effector ac magister."

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FOR THE FOCUS.

LA FAYETTE.

Among the many distinguished men who have appeared upon the great theatre of the world, there are few whose characters are more irreproachable, or whose actions have been more noble and disinterested, than Gen. La Fayette's—and surely there is none which is viewed with a more lively feeling or deeper interest by the American people.

The very commencement of his public career had in it something extraordinary.—The object which he had in view, in volunteering in the cause of liberty, and the feelings which prompted him to do so, were subjects of considerable interest at many of the courts of Europe. Despotism seemed to take the alarm—and well it might—for so extraordinary an example as that of a young nobleman, scarcely nineteen, a favorite at the splendid court of his own nation, enjoying a princely fortune, and having such fair prospects of promotion, by royal favor, as were those of the young Marquis—leaving all these, and embarking for a foreign country struggling for her liberties against the power of kings, truly might excite the jealousy of the tyrant, and the admiration of the patriot. So he commenced his brilliant career—so he continued it too—and the close of a long life of public and arduous services, leaves no doubt of his pure motives, and his elevated views at all times.

It was his fortune to come before the world at the time, when the great questions arose, where the legitimate power or ruling existed, and whence origi-

nated that misery and oppression, which had so often and so long kept the mass of man but little removed from the brute creation. He clearly saw where the one existed; and the groans extorted by European despotism, as clearly convinced him where the other had its origin. America soon presented him a noble opportunity of declaring to the world his deep conviction of the necessity of political reform, and he joyously improved it.

Our country was then in the first stage of a doubtful revolution, poor, and destitute of almost every means necessary to make success probable—contending with one of the most enterprising, powerful nations; but all these appalling circumstances were unable to damp the ardor of his youth, or turn him from the grand object of his pursuit—LIBERTY. It is somewhere said, "fortune favors the brave"—so it seemed with America. His arrival was at a most important crisis in the contest for our independence. Our affairs had then assumed a discouraging aspect—a series of misfortunes had cast a gloom over the countenances of the bravest in the cause of liberty, when his arrival in the American camp, like some guardian spirit, arrested her sinking cause from that inevitable failure which seemed to await it. His services were the more acceptable, as he asked us not for salaries, as do adventurers generally—No—of fortune he had already sufficient; he had a more exalted purpose in view; he came with his purse full; clothed his own men; clothed ours too; brought with him the munitions of war, and spent his fortune liberally in the cause of foreigners, because it was the cause

of freedom. He did more; he experienced all the toils of a camp; spent years in the face of the most daring enemy, and fought at the cannon's mouth. And though then but a youth he displayed the generalship of a veteran, the self-possession of a philosopher, and the feelings—the humane, generous feelings of the best of men. Such was his zeal and devotion to the cause of liberty.

When he had added his full weight to the great cause in which he had volunteered, and his services were no longer essential to our existence as an independent nation, he left us, to employ his time and talents in promoting the interests of his native country—but he left not the cause of general emancipation, nor did he travel out of the sphere of our feelings. Never did a foreigner so soon and so permanently gain the unchangable confidence of a whole people. The resolutions adopted by Congress on his taking leave of America, are memorials of this fact, which will never be forgotten, while the slow wearing finger of time leaves undestroyed the records of the nation.

Shortly after his return to France, a train of causes, which had been long secretly acting upon the political body of Europe, began sensibly to approximate towards a dreadful explosion, and to threaten France with an immediate revolution, and remotely, all Europe. The abuses inseparable from despotism, which had been long patiently borne by the people, began secretly to be discussed, their origin investigated, and plans for their prevention projected. The glorious and successful example of the United States strengthened and emboldened these enquiries; the spirit of revolution spread; the voice of discontent, which had been heard only in whispers among the friends of reform, began to sound in more audible notes, and by degrees assumed the tone of authority and command.

During these movements La Fayette occupied a conspicuous place—always

the friend of the oppressed, laboring to correct the abuses of the times. The political storm continued to increase in its frightful appearance—he contemplated its consequences with trembling. He had seen America revolutionizing, and well knew the sacrifice that it cost; but in America he knew he had only seen the armies of one country contending against those of another; in his own it would be party against party—neighbor against neighbor. He saw France was not prepared for so sudden and so great a change—from bondage to freedom—he was therefore only the friend of a gradual, though a certain reform; and the blood, the misery and the lives that were sacrificed at the shrine of faction are the proofs, the shocking proofs, that his was the true course.

But the train of causes had been laid by unseen and unknown hands; and it had been so laid too, that their operation was unavoidable; no choice was left to either party, but to outride the storm, if possible. This was a great undertaking; the abuses under which the nation had groaned for ages were great; the opposition to solid reform in any shape whatever was strong; all knew that the struggle was to be a matter of life and death, not to individuals, but to millions; not only the welfare, but the very existence of the nation was at stake.

In this general consternation, the eyes of all were turned toward Fayette. He stood among the populace the champion of LIBERTY; and his candor and firmness recommended him to the royalists as the only sure bulwark, which could secure them from that destruction which seemed to hang over their future destiny. He was therefore, by the voice of all parties, placed at the head of the national guards, to protect Paris from conflagration and pillage. This trust was of the highest order. He was surrounded by half a million of people filled with every principle of faction, manifesting on all occasions a disposition to indulge in all

the excesses of riots and mobs. Con- tending elements like these he had to calm and govern; and it was on these occasions his personal influence, weight of character and true greatness appeared. The factious and disorderly mob retired at his approach; he seemed almost the master of events.

From the commencement of these struggles, the forming of a free constitution had been a leading object with La Fayette; this he conceived to be the only measure that could permanently secure his country from tyranny and from faction. A constitution of this kind was at length agreed upon by the national assembly, the nobility, the clergy and all the members of the royal family. And it was considered of vast importance, that all the different bodies should swear to observe it. For this purpose the spacious plain of the *Champ de Mars* was prepared with all the elegance and taste of Parisian grandeur. When the day for performing the ceremony arrived; the king, the representatives and the people assembled; all France seemed congregated; never before did such an immense audience witness any ceremony. Here we behold him, in the most solemn and public manner acknowledging the principles he had always acted upon, and calling heaven to witness, that he was still determined, at all hazards, to pursue the same unvaried, unvarying course. As representative of the military force of the empire, he first ascended the altar to take the oath; the music played a national air; when he reached the book of the constitution, he placed his sword upon the bible; the music ceased, and in the presence of the king, the members of the assembly, and the people, he pronounced the oath. Silence was again broke by a general shout of

"VIVE LA NATION."

But the violence of the times soon overleaped the bounds of the constitution; party, passion and force became the order of the day. The best citizens of France were brought under the

axe, and La Fayette was proscribed, and a price set upon his head. He heard it whispered as he passed thro' his camp, though he dared not seem to hear it, that he was destined for the sacrifice; but his appearance filled the assassin with awe; the name of Gen. La Fayette was pronounced with fear, and the assassin dared not execute his deep meditated purpose. He resolved to leave this faction to its own fate, that could no longer govern or be governed; in doing so, he fell into the hands of the Allies, and soon into the prison of Olmutz. But *he was not forgotten*, though a solitary dungeon had become his home; though the heavy hand of adversity had visited him, he was not forgotten. Washington remembered him; all America sympathised in his sufferings; the friends of noble daring attempted to procure his release—but in vain! he was a patriot; he had been a friend of republics, the enemy of despotism; he had now fallen into the hands of that same despotism, he had so long and zealously labored to destroy; and the vengeful tyrant held fast his grasp until it was his interest to release him.

At the close of five years of privation and suffering, he was, by treaty, permitted to leave his prison. From his dungeon he retired into private life, and viewed at a distance with horror the evils he saw he could not correct. Here he was content to discharge the duties of a private, but worthy citizen, until Buonaparte's return from Elba. He was then immediately sent as a representative of the people to the National assembly; here his voice was again heard, eloquently, powerfully pleading the cause of liberty; but it was of short duration. The allied sovereigns of Europe, under the fifth coalition immediately combined all their forces, at one mighty effort to crush Napoleon, and with him every appearance of liberalism, and again place a Bourbon on the throne of France. Napoleon was defeated (perhaps no great misfortune to the world)—all was confusion. At

this crisis the National assembly was considered the only pillar which could support the falling fabric of the French republic; this was an important hour; the fortunes, the liberties and the lives of France turned upon its decision; the studied flowers of eloquence were then feeble—patriotism, self devotion could alone avail. And it was in such an hour that La Fayette was powerful, irresistible, in council. But patriotism could no longer contend with the combined hirelings of European despotism—power triumphed—rights were trampled upon and polluted by the feet of kings—the assembly was dismissed, and a Bourbon placed upon the throne.

These reverses made him poor, but did not make him friendless—America, "the land of the free and the home of the brave," remained his friend. We knew the sacrifices he had made—we heard his wants in his *native* land—we invited him to visit again his *adopted* country, and receive our bounty and our gratitude. He came—we hailed him "our nation's guest," the friend of Washington, the friend of liberty, the friend of man. His reception was splendid, and was sincere beyond what kings ever receive. Our improvements far exceeded his expectation; when he left us forty years before, his fruitful imagination had not conceived that that immense vale west of the Allegheny mountains, which was then inhabited only by wild beasts, and "untamed, untameable savages", would so soon smile with civilization, and present splendid cities, filled with millions of free people, ready, with joyous hearts and open arms, to hail him "welcome, welcome La Fayette."

Nature seems to have designed him for a noble purpose. He was a patriot, toiling for the liberties of man, during two of the most distinguished revolutions that are recorded in the history of the world. An eastern Nabob, he became the champion of liberty, and the friend of Washington. A titled nobleman, instead of prostrating himself at the foot of the throne and pe-

titioning favors, where he was a favorite, he *threw off the title* of his nobility, and would be known by none other than that of *Citizen*—that of *American Citizen* he claimed as conferring the most distinguished honor.

We behold him now at La Grange, retired from the noise and bustle of the world, "old and full of years," like the ancient patriarchs, surrounded by his faithful tenants, loved and revered. A friend to all mankind, and respected by all the world, his house is the daily resort of the great, the good and the wise from all parts of the earth. And of him we may truly say, he is

"The patriot, warrior, statesman, known
Wherever fame
Hath borne th' achievements of the brave."

FOR THE FOCUS.

NAMES.

The use of "given names" is to distinguish individuals having the same sur-name, or individuals of the same family from one another. Some parents however, in christening their children, appear to have altogether lost sight of this object, and with a peculiarity of taste, that it is not easy accounting for, when performing this duty, think of every thing sooner than clearness and simplicity. A particular appellative, as for instance John or James, which has recommended itself to notice, from being borne by some rich old bachelor-uncle, may often be found attached to a dozen members of the same family, without one intervening letter to mark the distinction between the several owners. An author whom I have now before me, says: "in the Philadelphia Directory for 1798, there are no less than seventeen John Smiths, nine Thomas Smiths and ten John Thompsons." To avoid the confusion which must necessarily be occasioned from such a similarity of names, and to prevent the ridiculous games at 'cross-purpose' to which it gives rise; among friends, epithets are frequently added, which, like those affixed to our North American Indians,

are usually expressive of some quality in the physical conformation of its wearer. Thus we have heard of three persons, nearly related, bearing each the name of Edward, who, when written to or spoken of by their connections, were distinguished as 'iron-head,' 'white-head' and *little* Edward—tho' by the by, *little* Edward (although the youngest, and, when his title was given him, certainly the *least*, as far as his outward man was concerned) had attained a stature which *both* the diminutive forms of his *name-sakes*, boiled in Medea's kettle, into *one*, could scarcely have equalled. There is another peculiarity in some parents, which is directly the opposite of the one we have mentioned. It is the rage for affixing to their surnames high sounding addendas, which serve, like their jewelry, for ornament alone. Buonaparte's first wife was called Marie Joseph Rose Tascher de la Pagerie. It is not uncommon to meet with persons in this country, so tenacious of Republican simplicity, with *titles* (we may call them so with propriety) equally musical, and no less calculated to swell a period, than this of the consort of the late Emperor.

In the choice of a name the character of the mother (for it is she who is sole arbiter on such occasions) displays itself. The novel reading dame may easily be known, by her love for Amelias, Wilhelminas, Lucindas &c. The ambitious and enterprising woman, who has little taste for domestic employments, calls her son—if she have one—Cæsar, Buonaparte &c. while the plain and thrifty matron who delights in her dairy, her pantry, and her kitchen, is always sure to be prepossessed in favor of the unsophisticated names John, Robert or Charles. In this manner, and by a rule of this kind, one may form a tolerable correct opinion of the dispositions and characters of parents, with no other clue to them, than the names of their children.

ZERO.

FOR THE FOCUS.

A REVELATION IS NECESSARY.

The unbelieving may scoff at what they are pleased to term the superstition of the world, and the Deist may boast that the *light of nature* is amply sufficient to lead man to a sense of his own state, and a knowledge of his Creator; but their bold assertions and their wily artifices are equally unavailing. They contradict themselves at every step; their practice is continually running counter to their theories; and reason itself will at length teach them, that that religion which they affect to despise, and that revelation which they pronounce unworthy of belief, are too firmly established upon the basis of truth to be shook by the cavilling of those whose consciences reprove them for the falsities which they utter. All that the friends and advocates of the *Bible* ask of its opposers, is a deliberate and dispassionate examination of its contents, together with an attentive and unprejudiced observation of the change which it has effected in the state and general character of man, wherever it has been introduced. They feel confident, that if this is granted, the objections will vanish, and the illumination of truth upon the pages of the scriptures will show that the "finger of God is there." Facts are the arguments which speak loudest; and keeping this steadily in view, we shall only mark such facts as tend to prove that assistance from Heaven is necessary to guide and direct man in the path of duty through *this* life, and finally to conduct him to a state of happiness in the *next*.

The Bible is acknowledged and received by all christians as a divine revelation and a rule of faith which is to make them acquainted with "God's great plan of salvation." And the Jews, though they reject the new, yet place implicit confidence in the old Testament, as being the word of the Lord himself. Now the Bible has not always existed, and consequently there was a time when men were without a

guide; nay, there are at this day many parts of the globe, where the inhabitants live without a revelation, and are left to advance only so far as their ignorant minds will carry them unassisted by any direct information from the great author of their existence. This being the case, let us but contrast the state of man as it has existed and now exists in those countries and among those nations where the Bible has been known, with his state as is exhibited in those situations where he has enjoyed the possession of this heavenly directory. What a vast, what a surprising difference! On the one hand we behold the doubt and confusion of darkness; on the other is seen the brightness of noon-day.

Without any clue to guide their steps, the ancient Heathen philosophers, like the unhappy persons confined in the Labyrinth of Crete, wandered through the intricate mazes of doubt superstition and folly until they were lost in the jaws of a monster. But this monster was not the fabled Minotaur of the ancients—it was something still more dreadful and destructive: it was *Vice*. The former only glutted itself with the few victims who were so unfortunate as to fall to it by lot; the latter not only preyed upon those who were lost in a blind search after knowledge, but in their ruin was involved that of all ranks and ages who followed their delusive doctrines. Among them the different systems were almost as numerous as the teachers, and amid all this discordance of sentiment, they agreed only in one thing—the effect produced by their different doctrines. Though Charity will not permit us to think but that some few of the system originated from a purity of intention, yet, like the others, from the want of some standing rule of morality, they ended in the promotion of immorality, in some form or other, and the degradation of human nature. Even the wisest and best men of those days were guilty of actions which, among us, would disgrace the lowest and most ig-

norant of society. Nay, the most horrid crimes were committed under the semblance of piety; children were immolated at the altars of their Gods, and their most sacred rites were the abominated scenes of drunkenness and prostitution.

But it may be urged that the want of revelation was not the cause of this superstition and outrage, and that it is only to be attributed to the fact, that mankind had not yet advanced in science and civilization. If this objection is made, it must only be attributed to ignorance, or to the necessity which the opposers of truth are under to catch at the slightest ground for the foundation of an argument. Greece was the boasted muse of the arts and sciences, Rome was the reputed mistress of the world; the commerce of the Carthaginians extended through every known sea—they were all celebrated for their civilization and refinement; and yet, were they in a moral point of view any better than their more civilized neighbors? None.—Their folly was, if possible, still worse. Their wisest citizens bowed down to Gods of human manufacture, and admitted that the fate of the nation depended upon the manner in which a chicken picked its corn, or on the direction of the flight of a flock of simple crows! Consider Egypt—the country of the pyramids—the same men that planned and executed her vast canals, worshipped, as deities, the reptiles which crawled at the bottom of the weeds which grew on the margin. We may go farther, and attribute the very downfall of these nations to the want of a revelation. They flourished for a while, but they had no sufficient moral check upon their conduct; vice and sensuality grew with their other attainments, and the consequence was fatal to their existence.

These observations may be equally applied to the heathen of the present day. It is where the Bible is unknown that thousands are crushed under the car of an idol, and the widow is burnt

on the funeral pile of her husband.—

Let any one consider these facts, and then say how far man may advance in a correct notion of God and a true sense of moral duty when unassisted by divine revelation. The deists of our day say that a sufficiently clear and correct knowledge of divinity may be obtained from the light of nature; and they attribute the corruptness of the ancients not to any want of this light, but to their misimprovement of the opportunities afforded them. But whence did these self enlightened philosophers derive their exalted ideas and correct thoughts on the subject? Hear the words of a late writer upon this subject:—"It is a fact," says he, "that almost all the things which have been said wisely and truly by them, are manifestly borrowed from that revelation which they refuse to embrace, and without which they never could have been able to have delivered such truths."

Abraham, Isaac and the other ancient patriarchs held communion with their God, and were far more flourishing than their neighbors. The Jews were the first, and long the only people who were in possession of the revealed commands of God, and it was through the medium of *their* prophets that after revelations were made. They were the favored people of the Lord, and were, by following his directions, given through Moses and others, extricated from their Egyptian bondage, made to triumph over the nations which opposed them, and finally, after being miraculously sustained for forty years in the wilderness, brought to see and take possession of the promised land. And now when the nation is scattered and individuals dispersed through all lands and among all people, in the hopes of the fulfilment of a promise of revelation, they are wonderfully preserved and held as a separate branch.

But it is the *Religion of Jesus* which has had the most astonishing influence on the affairs of the world. This is not

confined to a single country or people, but is carried through all nations, and diffused over the surface of the whole globe. From the hour in which the angel of the Lord proclaimed to the shepherds of Judea "good tidings of great joy," until the present day, has the benign influence of revelation been rapidly extending. The tree of Christianity sprung up under persecution, and its roots were cherished by the blood of the martyrs, yet all attempts to destroy it have been fruitless, for it was planted by God; and its boughs are now extending to the farthest corners of the earth, so that all nations shall soon sit together under the shade.

The feelings cherished by Christianity are of the purest kind; hence civilization and refinement always follow in its train. One of the most humane and refined people in the world now inhabits the land where the ancient Druids were wont to celebrate their mysterious rites of superstition; and what but the Bible effected this change? We are now bidding fair to become a great nation; but not long since, the forest echoed to the shrill yell of the blood-thirsty savage, where now is heard the preaching of the benevolent Gospel of Christ, and where songs of praise to the Deity acknowledge the beneficial influence of his holy law. The islands of the South Sea present a still later proof of the blessed effects resulting from a *knowledge of revelation*; and we conclude by saying, that if you wish to *improve*, to *civilize*, to *refine* a nation, send there the BIBLE.

A true friend of Religion.

Selected for the Focus.

CELIBACY.

I really want to get married, and have been looking round my extensive circle of acquaintance for a partner without success—instead of those beautiful domestic creatures our country formerly abounded with, whose home was their delight, who made their own, and their children's clothes, who at-

tended to the domestic affairs of the house by assisting in all its concerns. I find a set of giggling, gossiping triflers, in whose minds balls, carriages and novels are uppermost; the kitchen they never enter, they hardly know a head of cabbage from a head of lettuce, or a leg of mutton from a shoulder, though they are great connoisseurs in ice creams; and as to mending a pair of breeches for a brother or a husband, they would cry fie upon you! or faint were you to propose such an indelicate thing to them; while these same fashionables will sit a whole evening without a blush, to hear one of Shakspeare's plays; music, dear, delightful music, only studied to show a fine arm and a hand, or a highly amended piano, not a string of which is ever tuned to please a father or a husband, who are considered heavy, old fashioned pieces of furniture, mere lumber about the house, always in the way.

"It is a fact my friend, worth recording, that in all the public institutions formed in France, by Napoleon, for the education of the daughters of those who served or fell in the service of their country, the duty of the house formed a principal part of the Union. They were taught with care, writing, arithmetic, and keeping house or expense books; mantu-makers, women-tailors and milliners were employed in teaching them to cut out and make up every species of garment, and they took turns in groupes of half a dozen from each class to assist experienced cooks in the kitchen of the establishments, where they were taught the art of cooking, the price and qualities of provisions, and to make pastry, jellies, &c. In short, every branch of household industry was attended to, while reading the best authors, music, drawing, embroidery and dancing occupied a portion of their time. In parts of Germany, I found this system of education for women had been pursued for many years. In Switzerland it is the same on a smaller scale. How many women do we see in the commercial so-

ciety of France, Germany and Switzerland taking charge occasionally of their husband's affairs; attending his books, carrying on his correspondence, and, in case of his death, continuing the business of his house with success.

"With us these things are too much neglected; to dress and parade the streets in kid or white satin shoes, arrayed in all the colors of the rainbow, to dash, married or single, in splendid equipage in *English style*—"that's your sort," talk loud in company, ogle a dandy, shun the old and experienced, and harass servants for all their petty wants, and their husbands and fathers, for what they cannot afford to give them, money to support them in their extravagance, appears to be the sole occupation of the females in what is called the fashionable circles of our beloved country. My heart sickens in contemplating such things.—Away with these nondescripts! may they all die old maids, and waste their sourness (for sweetness they have not) "on the desert air"; men of discernment will seek the modest, discreet, retiring female, who will prove a "crown of glory to her husband."

"Sweet as the rose
When the dew-drop wets its leaves,
Unstained and pure
As is the lily of the mountain's snow."



FOR THE FOCUS.

No. VI.

NOTES ON THE MIAMI COUNTRY.

The spirit of enterprize, among free-men, in a free country, acknowledges no bounds to the extent of its operations. When the Indians took a captive and led him a miserable prisoner through the wilderness to his town, he introduced into the bosom of his country an explorer, who embraced the first opportunity to gain his liberty, and make his way back to the "settlements," bringing with him new and valuable information respecting the extent, situation, fertility, and natural resources of the country through which he had passed. Much of the early in-

formation which was gained of the new countries was acquired in this way. The information respecting the country north west of the Ohio river, gathered from various sources, which from time to time reached the "old settlements," was, always, of such a favorable character, as greatly to enlist enterprise in its favor.

In the year 1786, Maj. Benjamin Stites of Redstone, a gentleman of some enterprize, formed a determination of making a settlement in the Miami country. For this purpose early in the winter of the same year, he repaired to New York, where Congress was then in session, to make the necessary purchases for himself and other adventurers, who proposed to embark with him in the arduous enterprize. While there, he became acquainted with Mr. John Cleves Symmes, then a member of Congress from New Jersey. To this gentleman Major Stites detailed his information respecting the fertility and advantageous location of the Miami country, and solicited his influence and co-operation in the purchase and enterprize which he then had in view. To this proposition Mr. Symmes acceded. Unwilling, however, to complete so large a contract, and of so hazzardous a nature, without first gaining some personal knowledge of the country, he crossed the mountains early in the ensuing spring, and passed as low down the Ohio as the falls. During this tour the information which he gained was so satisfactory, and placed the prospects of the enterprize in so favorable a view, that on his return he was willing to complete the contemplated purchase in his own name. For this purpose he laid his petition, dated "New York 29th Aug. 1787," before congress, praying that body to grant to him a purchase of lands lying between the Miami rivers. This petition was referred to the board of Treasury, and the grant made to him in his own name for, "John Cleaves Symmes and his associates." This

grant, though subsequently modified, extended over what is called "Symmes' purchase." Of this tract Maj. Stites, soon after Mr. Symmes closed his contract, purchased ten thousand acres lying near the mouth of the little Miami river.

In this year the account which Maj. Stites had given of this country was so satisfactorily confirmed by Mr. Symmes, on his return, and also by several other individuals who had been to the West; that a number of families, both in New York and New Jersey, immediately formed themselves into parties determined to push their fortunes at all hazards, as pioneers, in the new countries. Preparations were made, accordingly, for setting out in the enterprize early in the coming spring.

One of these parties from New York, accompanied by the Rev. J. Gano, arrived at Limestone, as early as the 5th of June. Soon after, Maj. Stites with a party from Redstone, Pennsylvania, consisting of a few families of settlers, also arrived; and during the summer Mr. Symmes and family, with a party of settlers from New Jersey, landed at the same place.

In September of this year, Mr. Symmes, with a view to explore and examine his purchase, descended the Ohio river with a party to the mouth of Licking river, where he was joined by Messrs Denman, Patterson and Filson, with a party from Lexington, Kentucky. These parties crossed the river and made an excursion into the interior of the Miami country. They were, however, permitted to pursue their examination of the country, undisturbed, but a short time. The Indians soon overtook them, and one of their party, Mr. Filson, was killed, the remainder immediately returned to Kentucky. Mr. Filson was the first man killed by the Indians in this country, who had come into it with a view of settling. In the mean time, Maj. Stites and his party, then at Limestone, became uneasy in their inactive situa-

tion, and determined to make an immediate commencement of their intended settlement at the mouth of the little Miami river. Articles, pledging their mutual assistance and defence, were agreed upon by those who proposed to embark in the hazzardous undertaking. From executing this determination, a few were, however, deterred, in consequence of a rumour that the Indians who had killed Filson were encamped in the neighborhood of their proposed settlement. But to the greater part of these pioneers the name of Indian, and the recital of his barbarous warfare had become too familiar to change their resolution. Accordingly, having provided themselves with boats provisions, boards, and other necessary articles, they descended the river and arrived, on the 18th of November, at the place of destination. A cite was immediately chosen for a "block house" and the work commenced; some of the men standing sentry, with their rifles in their hands; while others, keeping their arms within reach, executed the work. These strong places first made in the new countries, to defend the settlers against the savages, generally consisted of four houses arranged in a square, forming an open area in the centre. The buildings were made of logs and raised rather more than the usual cabin height, with logs jutting over some distance at the top of the square to prevent the savages from climbing the side; upon this overjet the roof was made, and through the sides at convenient and proper places were made port holes, through which they defended themselves with their rifles. This was the first settlement made between the Miami rivers, and the second West of the Ohio river.

Early in January 1789, Mr. Israel Ludlow, with a party of about twenty persons, arrived at a point opposite the mouth of Licking river, and commenced a settlement. A town was, before spring laid out at this place by Israel Ludlow, upon a purchase originally made by Denman, Patterson and

Filson, in which, on the death of Filson, Mr. Ludlow had become interested. This place the proprietors called Losantiville, which meant the village opposite the mouth of Licking having a very fanciful derivation, "being composed of the French word *VILLE*, the Latin word *os* and the Greek word *anti*, the *L*. representing the word Licking.—*L—os—anti—ville*." On this cite, which thirty seven years ago, was covered with a dense and heavy forest, is now built the *CITY OF CINCINNATI*.

Early in February Mr. Symmes and his party, with thirty or forty regular troops, under Lieutenant Luse and Ensign Kersey, detached from Fort Harmer as a corpo of defence to the settlements in the purchase, left Limestone and descended the Ohio river to North Bend, fifteen miles below Cincinnati. Here Mr. Symmes also very soon laid out a town, upon a large plan and held out great inducements to adventurers to settle in it and commence improving it. This town, however, though supported by the influence and patronage of the proprietor of the purchase, did not prosper long; Losantiville seemed to be the most eligible landing place, at it the emigrants landed, and without a people a town is only a name—such is the irresistible force of locality.

These settlements being made during the winter, while the Indians were engaged in hunting, were permitted to progress with their labour without being harrassed by the savages. This repose and security was, however only of short duration, and the result of necessity rather than choice on the part of the savages. With the return of Spring and vegetation, came also the relentless savage prepared for his summer campaign, which he did not fail soon to commence with his characteristic vindictive cunning and perseverance.

A faithful friend is he who will give me one loaf when he has but two.

FOR THE FOCUS.

SOCIETY.

Odi profanum vulgus et arceo. Hor.

It is an attribute of the mind to be progressing towards what the world calls refinement and perfection. Every new idea with which knowledge is enriched, is extending the range of human thought; every new invention in some degree adds to the happiness of society, either by enriching it with some article of great convenience and usefulness, or placing within the reach of taste, those ornaments of exquisite and curious workmanship, which delight the eye and please the fancy. As the thoughts and actions of society are chastened, and those conveniences and ornaments are more enjoyed, society is said to be more refined; a line of distinction begins very perceptibly to show itself. This has been observable in all countries and in all ages; it has been in some ages of the world, and it is in some countries at the present day, based upon principles differing in a few particulars—but it has always been observed and always will be observable, while the nature of man, and the present structure of society remain the same.

These several grades of society are marked with stronger characteristics, where wealth most abounds. It is there that *Vanity*, clothed with riches, assumes the hauteur of *Merit*, which renders her always disagreeable, and very frequently ridiculous. This was remarked by the earliest observers of "men and manners," and has long been a fruitful theme for the pen of ancient and modern satire. Against this the old poet exclaims:

"At bona pars hominum, decepta cupidine falso,

Nil satis est, inquit; quia tanti, quantum habebas, sis."

In the same spirit he who is conscious of his neglected worth, seeing the gilded chariot, and the fiery steeds passing with the pomp of ostentation, and pride of indifference, is forcibly urged to exclaim, "the inglorious great."

We must however distinguish between change and improvement. A change is not evidence of either improvement or refinement. A continued change in the manners and feelings of society has been progressively, though to most observers, imperceptibly,

working its way from the splendid metropolis towards the rude frontier, skirted only by the trapper and the huntsman. Among these who have almost travelled beyond the reach of science and letters, the greatest cordiality and undissembled hospitality exists. Rough, indeed, is the fare, but the hearty welcome gives it a zest which the spice of India, when accompanied with the austere formalities of "the great" cannot impart. These people and their manners are succeeded by men of another mould. The gun and the chase give place to agricultural and commercial pursuits. Wealth is introduced, and with it generally ease, luxury and idleness. Here distinctions begin to appear; the different grades of society are soon perceivable, in the forming of which, wealth has no inconsiderable share. It has long been a question of considerable importance, whether these distinctions are the result of custom or of necessity. One class of reasoners attempts to destroy every species of distinction in society, while another informs us that men holding different notions will, of necessity, be differently esteemed. And while we acknowledge *all men to be equal*, we do not mean that all men should be esteemed alike. It is a circumstance inseparable from the nature and structure of society, that stations giving those who occupy them different powers and influence should be filled. It is also equally evident that while wealth gives vigor and activity to labor, that perseverance which acquires it, and wields it successfully and usefully should also be of more than usual interest to society, and certainly more valued by its different members, and more respected. Upon this subject, Pope, who viewed man and society with as much philosophy as a poet could, says:

"Order is Heaven's first law, and this confessed,

"Some are, and must be, greater than the rest."

We find the following pertinent remarks upon the subject of broken marriage promises in the *Alabaman*:

"Woman, about whose life a lustre of interest is thrown by the charm that imparts a witchery to every thing that comes within her path, is often doomed by man's inconstancy, to retire from the world and waste a life in silent

sorrowing, amidst the ruins of blasted hope, with no companion but her own reflections—with no consolation but conscious innocence. It is for such, that the stoicism of the hardest heart is melted into sympathetic tears of pity. Misanthropy itself reprobates the machinations of a deceiver, and stamps the curse of infamy on him who leads innocence to his designing treachery. He that is unprincipled and unfeeling enough to trifle with the finer feelings of the heart; who can, unmoved, ruin the life of the fairest rose that ever excelled in fragrance or expanded beauty; who can blast the flowery path of her into whose existence happiness is bursting at every step,

"* * * * * can smile,

And murder while he smiles."

Like the serpent Envy, he secretly wreathes his coils and silently prepares for the fatal spring. Against the sycophant smiles of an artful, heartless deceiver, what security is there? or what antidote for wounded affection? There is no alleviation from the agonies of blasted hope; no relief from the bankruptcy of the heart. Summary justice, falls far short of ample retribution in the amercement of heavy pecuniary damages. The woman of true refinement and pride will rather seek relief in seclusion than in a court of justice, before the world; the former evinces the delicacy of conscious virtue; the latter shows a violation of that delicacy, and a disregard for the insults of mankind."

Origin of the Slave Trade.—The slave trade, paradoxical as it may appear, originated in a feeling of humanity: Barteleme de las Casas, Bishop of Chiapa in Peru, witnessing the dreadful cruelties of the Spaniards to the Indians, exerted his eloquence to prevent it. He returned to Spain, pleaded the cause of the Indians before the emperor Charles V. in person, and suggested that their place as laborers might be supplied by negroes from Africa, who were then considered as descendants of Cain, under the proscription of their Maker, and fit only for

beasts of burden. The emperor accordingly, made regulations in favor of the Indians; and consented to the slavery of the African negroes, by which the American Indians were freed from the cruelty of the Spaniards.

THE LITERARY FOCUS.

MIAMI UNIVERSITY.

OXFORD, O. NOVEMBER, 1827.

This number closes the half year; and it may be expected by our patrons that they should now hear something relative to our past success and future prospects.

When the Focus was first commenced, we were all young and inexperienced, and did not anticipate the difficulties which would have to be encountered in conducting a periodical of the kind. In our way, we have met with many, obstructions to be removed, and many obstacles which we were compelled to surmount. We were however, to use a cant phrase, "in for it" and we persevered. Our readers we fear have hoped too much from us, and have not taken into consideration the particular circumstances under which our work is published. *College* is, to many, an imposing term; and because our productions are from an institution of this kind, they are led to expect a display of something extraordinary. But we would request them to recollect that we are still but students—"green youngsters"; and that our object is not to make an exhibition of of ripened talent, but by practice to endeavor to improve. Our matter is prepared in the interims of study, and at those hours which are allotted for sleep and recreation. And, besides, our worthy friends will please to think of our terms; journals and reviews, which require a sacrifice of much time and talent, are not generally, we believe, afforded at the price of one dollar.

We are sorry that typographical errors and inaccuracies should have occurred so fre-

quently as has heretofore been the case. This has been owing to the necessity which we labored under, of getting our printing done at a distant town, where we could not attend to the correction of the proofs. The societies have now, though, procured a press, which will be under their own immediate inspection. From this it is expected, that the next number will be issued; and we hope that former inconveniences will be obviated.

The patronage afforded our little periodical, has fully equalled our most sanguine expectations; and would be amply sufficient to defray all the expenses of publication, were our friends as ready to *pay* as to *subscribe*.

Those editors with whom we exchange, are, many of them, far from being punctual in forwarding the regular numbers of their papers. We would inform them, that with those exchange papers we have established a *reading room* in the institution, and the receipt of every number is necessary, in order to preserve the files unbroken. Those then, who exchange, will please to be *regular in their habits*.

MISCELLANY.

Baldus, a very eminent lawyer of the 14th century, and Menochius, who wrote on legal presumption in the 16th century, both lay it down as clear law, that "if it be proved that a certain man's head has been cut off, a violent presumption will follow from thence *that that man is dead*."

Smoking.—"What harm is there in a pipe?" says young Puffwell. "None that I know," replied his companion, "except that smoking induces drinking—drinking induces intoxication—intoxication induces bile—bile induces dyspepsia—dyspepsia induces pulmonary consumption—pulmonary consumption induces death—put that in your pipe and smoke it."

In the work of James I. entitled a "Free law of free monarchies," it is laid down as

a principle, that "a Free Monarchy is one in which the monarch is perfectly *free to do as he pleases*."

This is a good world that we live in,
To lend, to spend, and to give in;
But to beg, to borrow, or to get a man's
OWN,
It is the worst world that ever was known.

Blackstone, speaking of the right of a wife to dower, asserts, that if land abide in the husband a single moment, the wife shall be endowed thereof; and he adds, that this doctrine was extended very far by a jury in Wales, where the father and son were hanged in one cart, but the son was supposed to survive the father, being observed to struggle the longest, whereby he became seized of an estate by survivorship, in consequence of which seizure his widow obtained a verdict for her dower.

Sterne says, that every animal in the creation, as it grows older, grows graver, except an old woman, and she grows frisky.

Socrates learned to play on musical instruments in his old age. Cato, at eighty, learned Greek. Plutarch, at about the same age, studied Latin—and Franklin learned to speak French towards the close of his life. Hence we may see the truth of the old adage: "Never too old to learn."

Cornelius Agrippa was necessitated to fly his country and the enjoyments of a rich income, merely for having displayed a few philosophical experiments, which now many school boys can perform. The people beheld him as an object of horror, and not unfrequently, when he walked in the streets, he found them empty at his approach.

Sir Robert Cotton, having one day discovered that a man held in his hand ready to cut for measures, the original Magna Charta, with all its appendages of seals and signatures, bought this singular curiosity for a trifle, and recovered in this manner, what had been long given over for lost.

A FRAGMENT.

"LOVELY Amelia, let me press this hand—more beautiful than the new fallen snow. Oh, let me bend my

knee, which never before bent in humbleness to any but my God, in adoration of thy virtues—Nay, do not blush, dearest girl, for, by my country's hopes, I love thee!"

The eye of Amelia beamed with unusual lustre, and a shade of crimson stole over her lovely cheek.

"Frederick, arise. I would not behold a warrior at my feet, when honour calls him to the post of danger. The noise of thy country's battles bids thee to the field of glory—the striped banner of thy hallowed land is floating on the breeze, and the murmur of a nation, who are determined to live as freemen or to live no longer, is ascending to the throne of heaven. Go—fight against the invaders of thy home, and when thou returnest in victory, if Amelia's heart is worthy of a soldier's love, deserve and take it."

Frederick arose from the earth, and strained her to his bosom. In the haste of the moment, her white arm had encircled his neck, and he imprinted a long kiss of pure affection upon her willing lip. His noble horse stood near, arrayed in the splendid trappings of war—he seemed to partake of his master's enthusiasm—his eyes flashed fire—his ears were erected, and, he shook his snow-white mane in the air—he struck his hoof on the ground, his neck was curved in graceful elegance and he pranced with impatience to bear his master to battle.

With a look of mingled anxiety and admiration, Amelia saw her lover vault into the saddle, cast on her a glance of affection, and a large tear gathered in his eye—he struck his spurs into his horse's side—the noble animal sprang forward as on the wings of the wind, and his feet flashed fire, as he spurred the earth. Amelia uttered a faint scream—one moment she gazed on the spot that had been hallowed with his presence, and then bent down her head and wept. G.

N. Y. Mirror.

MARIE ANTOINETTE. — Among the

many interesting little stories of the unfortunate Queen of France, the following is not the least touching.—Having been informed that Garnier, the French historian was in penury, she employed the Abbe Guyot to carry him some relief, and accompanied her instructions with these words: "I desire that you will not tell him from whom this assistance comes; historians are unable to keep secrets."

ORIGINAL POETRY.



Whatever ridicule may be incurred by a solemn deliberation upon accents and pauses, it is certain that without this petty knowledge no man can be a poet; and that from the proper disposition of single sounds, results that harmony that adds force to reason and gives grace to sublimity; that shackles attention and governs passion.

Dr. Johnson.

FOR THE FOCUS.

LINES WRITTEN IN THE ALBUM OF A FRIEND.

In childhood's hour, when every thought was new,

When fancy told a tale, alas untrue,

When hope delighted o'er our hearts to throw

Her magic wand, and thence to drive dull woe,

When youthful feelings buoyed up the heart,
And friendship's bonds connected every part,

When as each moment swiftly flew along,
I sung, I danced, I mingled with the throng,
The giddy throng, who kneel at beauty's shrine,

And worship graces, which they term divine;

Ere I had known what 'twas to feel the dart,

With which stern disappointment probes
the heart,
Ere love's fierce passion had assumed her
sway,

O'er this frail heart, and taught it to obey,
Ere syren pleasure had beguiled my time,
My heart, Maria, ever had been thine,
Friendship had bound it with a silken net,
Which, oh believe me, is unbroken yet.

CINCINNATI.

C. J. S.



FOR THE FOCUS.

A FEMALE FRIEND.

The dearest boon by nature given,
The sweetest joy that earth can send,
The richest treasure under heaven,
Is a kind, tender female friend.

Science is but a glimmering ray,
That only casts a fitful gleam;
And wealth's the creature of a day;
Honor and glory's all a dream.

Man is unkind, and full of strife;
His fortune such as fate may send—
His sweetest solace of life,
A true and faithful female friend.

Gentlest refiner of the mind,
Infusing virtue's mildest balm,
To heal our grief of every kind,
Leaving the soul serene and calm.

Sweet assuager of my woe,
Dividing cares thou canst not mend;
Be this my lot where'er I go—
That I may find a female friend.

And when the dart of death is thrown,
That brings my being to an end;
I'll yield my life without a groan,
In the kind arms of such a friend.

ALPHONSO.

WISDOM.

Wisdom concludes, and in conclusion proves
That whosoever God corrects, he loves;
Wisdom digests what knowledge did but
taste

That deals in futures; this in things are
past—

The moral says, all wisdom that is given,
To hood-wink'd mortals, first proceeds from
heaven.—QUARLES.

SELECTED.

From Byron's Works.

DESTRUCTION OF SENNACHERIB.

(ISAIAH 36v. 37c.)

The Assyrian came down like the wolf on
the fold,
And his cohorts were gleaming in purple
and gold;
And the sheen of their spears was like stars
on the sea,
When the blue wave rolls mightily on deep
Galilee.

Like the leaves of the forest, when Summer
is green,
That host with their banners at sunset was
seen;
Like the leaves of the forest, when Autumn
has blown,
That host on the meadow lay withered and
strown.

For the angel of death spread his wings on
the blast
And breathed in the face of the foe as he
passed:
The eyes of the sleepers waxed deadly and
chill,
Their hearts but once heaved—and forever
Grew still.

And there lay the steed, with his nostril all
wide,
But through it there roll'd not the breath
of his pride;
The foam of his gasping lay white on the
turf.
And cold as the spray of the rock beating
surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on

his mail.

The tents are all silent—the banners a lone—

The lances unlifted—the trumpet unblown.

The widows of Ashur are loud in their wail,

And the idols are broke in the temple of Baal,

And the might of the Gentile, unsmeared by the sword,

Hath melted like snow in the glance of the Lord.

FROM ZIMMERMAN.

Of all the follies that o'erwhelm the great,
None clings more closely than the fancy fond,

That sacred Friendship is their easy prey,
Caught by the wafure of a golden line,
Or, fascination of a high born smile.

Oh! sad mistake! ye powers of wealth,
Can gold buy friendship? Impudence of thought—

Love, and love only, is the loan of love.

Repress such worldly thoughts; nor hope to find,

A friend, but what has found a friend in thee,

All like the purchase; few the price will pay;

And this makes friends such *miracles* be-
low.

The following simple and touching verses are from the pen of C. E. C. (the Editor of the Chrystal Hunter.) We are not at liberty to write the name in full, though by so doing, we should introduce to the public a very gifted poet and an accomplished gentleman.

New York American.

MY NATIVE LAND.

My thoughts are in my native land,

My heart is in my native place—

Where willows bend to breezes bland,

And kiss the rivers rippling face.

Where sunny shrubs disperse their scent,
And raise their blossoms high to heaven,
As if in calm acknowledgment
For brilliant hues and virtues given.

My thoughts are with my youthful days,
When sin and grief were but a name—
When every field had golden ways,
And pleasure with the daylight came.

I bent the rushes to my feet,
And sought the water's silent flow—
I moved along the thin ice fleet,
Nor thought upon the death below.

I culled the violet in the dell
Where wild rose gave a checkered shade,
And listened to each village bell,
So sweet by answering echo made.

In God's own house, on God's own day,
In neat attire I bent the knee—
Pure sense of duty made me pray,
Joy made me join the melody.

Thus Memory, from her treasured urn,
Shakes o'er the mind her spring like rain;
Thus scenes turn up palely burn,
Like night-light in the ocean's train.

And still my soul shall these command,
While Sorrow writes upon my face,
My thoughts are in my native land,
My heart is in my native place.

TERMS OF

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